BOSTON PUBLIC LIBRARY
3 9999 08656 290 5

Property of
The Public Library of the City of Boston
as a gift from
N.E. Methodist Hist. Soc
No. 1609a95

PHENOMENA

OF THE

"SPIRITUAL RAPPINGS:"

A REVIVAL OF THE ANCIENT PRACTICE

OF

NECROMANCY, DEMONOLOGY,

AND

WITCHCRAFT.

BOSTON:
PUBLISHED BY JOSHUA V. HIMES,
No. 8 Chardon Street.
1852.

PHENOMENA

OF

THE "SPIRITUAL RAPPINGS," &c.:

A REVIVAL OF THE ANCIENT PRACTICE

OF

NECROMANCY, DEMONOLOGY, WITCHCRAFT, &c.,

SYMBOLIZED BY

THE FROG-LIKE SPIRITS OF THE SIXTH VIAL.

ALSO,

AN EXPOSITION OF REV. XV.—XVIII.

"For they are the spirits of devils, working miracles which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." — Rev. 16: 14.

BOSTON:
PUBLISHED BY JOSHUA V. HIMES,
No. 8 Chardon-street.
1852.

BOSTON PUBLIC LIBRARY

N. E. Meth. Hist. Soc.
Dec. 13, 1893.

INTRODUCTION.

THE phenomena of the "Spiritual Rappings," &c., is attracting so much attention at the present time, is the subject of such supernatural claims, is accompanied by such extraordinary manifestations, and is so rapidly extending, that any evidence which may determine its nature, origin and import, is worthy of serious consideration.

Are these manifestations real? or are they deceptive? Are they supernatural? or may they be accounted for on principles of science? Are they reliable? or forbidden? These are questions respecting which great difference of opinion exists. The view here taken is, that they are real and supernatural, but are not reliable; that they are a revival of the ancient pretensions to Necromancy, &c.; and that their reäppearance at this epoch, is predicted under the symbolizations of the sixth vial, the evidences of which are given, as will be seen, in the following exposition of that part of the Apocalypse.

Those who deny the *reality* of these manifestations, must consider those who practise them as deceivers, and those who are deceived as dupes. To arrive at this conclusion they must reject the testimony of credible witnesses who would be believed in any court of justice.

That there may be hypocritical pretenders who impose on credulous minds by miserable imitations of these phenomena, is very probable; but the detection of such does not disprove the honesty and sincerity of others.

Wonderful exploits may be performed, by sleight-of-hand, and trick of legerdemain; but those operators know how, and can demonstrate to the understanding of others, the manner of their performance. These, deny that the results are of their own skill and contrivance; and the credibility of their own testimony must be admitted, or they be set aside as impostors. The tender age, and mental and physical weakness of some of the "mediums," argues against their ability thus to deceive. And the intelligence and respectability of others, entitle them to confidence till their imposition is detected. To judge them to be wilful impostors, in the absence of evidence, is uncharitable and uncourteous. It does not convict them of error in theory, or deception in practice; and, therefore, can neither reform their morals, nor convince their judgments. Such condemnation is at best, a confession of inability to detect the impositions of those who are thus judged; and is, therefore, a reflection on the honesty and intelligence of those who thus condemn.

That there are unexplained operations, can be denied only by calling in question the veracity of a multitude of witnesses. It is conceivable of many, that they might be imposed on without ability to detect the imposition, but not of all; for the witnesses are operators, as well as spectators. Many of them might be set aside as unworthy of belief; but it would be hard judging, thus to dispose of all who have testified.

The standing and intelligence of hundreds of persons who have investigated these phenomena, — who testify to their existence, and to the impossibility of satisfactorily account-

ing for them by the operation of any known laws of science, preclude the idea that they have been *duped*. Committees of intelligent gentlemen and ladies have been appointed, to investigate the reality of these manifestations, the results of whose labors have been made public. To investigate the nature of the "rappings" heard in Rochester, N. Y., a committee was appointed at a public meeting, November 14, 1849, consisting of five well-known citizens of that place, who after rigidly investigating, were all "agreed that the sounds were heard, but they failed to discover any means by which they could be made." Another committee composed of Dr. H. H. Langworthy, Hon. F. Whittlesey, D. C. McCollum, and Wm. Fisher, of Rochester, and Hon. A. P. Hascall of Le Roy, were next appointed, who conclude their report as follows: "There was no kind of probability or possibility of their being made by ventriloquism, as some had supposed; and they could not have been made by machinery."

The agents producing these raps, are shown to be intelligent ones by the correct responses they often give to questions. One gentleman certifies that he tried the experiment of taking a handful of small shells, without knowing the number, and requesting as many raps as there were shells in his hand. After the raps, the shells were found to correspond in number with the raps heard. This experiment he continued a long time without any failure in getting correct answers. There was no possible way for him to have been deceived by the agency of others.

A Methodist clergyman in Rochester, made the following statement before a public audience in that city: "A Mr. P——, a friend of mine from Lockport, had come from that place on business, and put up with me. He told me that he had left at home a child sick. I requested him to go

to Mr. G——'s to hear this *mysterious* noise. He went, and, like many others, could not make up his mind what it was. In the morning, he went again, when the spirit spelled out to him, — *your child is dead!* Mr. P—— immediately started for home. Soon after he left, a telegraphic despatch was received for him from Lockport, as follows: *Say to Mr. P—— that his child is dead!*"

The following certificate, from David A. Wells, Esq., Professor of Chemistry in Harvard University, and others favorably known to the public, all of whom were previously sceptical on the subject, testifies to the exercise of physical power:

"The undersigned, from a sense of justice to the parties referred to, very cordially bear testimony to the occurrence of the following facts, which we severally witnessed at the house of Rufus Elmer, in Springfield, on the evening of the 5th of April, 1852:

"1. The table was moved in every possible direction, and with great force, when we could not perceive any cause of motion.

"2. It (the table) was forced against each one of us so powerfully as to move us from our positions, together with the chairs we occupied, — in all, several feet.

"3. Mr. Wells and Mr. Edwards took hold of the table in such a manner as to exert their strength to the best advantage, but found the invisible power exercised in the opposite direction, to be quite equal to their utmost efforts.

"4. In two instances, at least, while the hands of all the members of the circle were placed on the top of the table, — and while no visible power was employed to raise the table, or otherwise move it from its position, — *it was seen to rise clear of the floor, and to float in the atmosphere for*

several seconds, as if sustained by some denser medium than air.

"5. Mr. Wells seated himself on the table, which was rocked to and fro with great violence, and at length it poised itself on two legs, and remained in this position for some thirty seconds, *when no other person was in contact with the table.*

"6. Three persons, Messrs. Wells, Bliss, and Edwards, assumed positions on the table at the same time, and while thus seated, the table was moved in various directions.

"7. Occasionally we were made conscious of the occurrence of a powerful shock which produced a vibratory motion of the floor of the apartment. It seemed like the motion occasioned by distant thunder or the firing of ordnance far away,— causing the tables, chairs, and other inanimate objects, and all of us to tremble in such a manner that the effect was both seen and felt.

"8. In the whole exhibition, which was far more diversified than the foregoing specifications would indicate, we were constrained to admit that there was an almost constant manifestation of some intelligence, which seemed, at least, to be independent of the circle.

"9. In conclusion, we may observe that D. D. Hume, the medium, frequently urged us to hold his hands and feet. During these occurrences the room was well lighted, the lamp was frequently placed on and under the table, and every possible opportunity was afforded us for the closest inspection, and we submit this one emphatic declaration: *We know that we were not imposed upon nor deceived.*

"David A. Wells, Wm. Bryant,
"B. K. Bliss, Wm. Edwards."

Hon. J. W. Edmonds, an acting judge of the Supreme Court of the State of New York and of distinguished legal ability, testifies that he is himself a medium, and has frequent intercourse with spirits. After investigating the subject for more than a year, and keeping an accurate record of all he witnessed, he has found no trace of deception, and yields to it his hearty assent.

Equally credible witnesses testify to the vibration of the strings of musical instruments, as if swept by a powerful and skilful hand, producing musical sounds for the space of ten or fifteen minutes, while they are acted on by no visible agents.

Others testify that their nerves are involuntarily seized by a foreign agency, and they become passive instruments in the hands of an unknown power; that under this influence they are impelled to write or otherwise express sentiments and opinions, which they are not conscious of entertaining at the time; that in thus writing the movement of the pen is often so extremely rapid and powerful as to counteract the most vigorous efforts of the will, and that frequently the ideas expressed are repugnant to the views of those thus acted on. Among these are Charles Hammond, R. P. Ambler, Mrs. Frances H. Green, Samuel Taylor, M. D., and others. They affirm that they write without the slightest consciousness of what is being communicated till they read it on the paper. In this manner entire pamphlets and larger volumes, and even poems, have been produced, purporting to be indited by the spirits, — one personating the spirit of one distinguished man, and one another. Pretended communications from Whitfield, Washington, Pope, Thomas Paine, and others, have thus been given.

Some of these writings have been in characters, of which

the mediums affirm an entire ignorance ; but which Professor Bush decides to be good Hebrew, Bengalee, Arabic, &c. Some are said to be so infatuated with these manifestations that they attempt nothing without first consulting the spirits.

As it is believed that the spirits are "lying spirits," they are not of course to be regarded as necessarily the ones they personate, — never when they personate the good ; and while their communications may be truthful, for effect, in given cases, they are not necessarily so, and are, therefore, not reliable, nor of any value.

The mere existence of unexplained phenomena is not of itself sufficient evidence of a supernatural agency ; for mysteries which have not been unravelled, *may* be yet satisfactorily accounted for.

Dr. Taylor, one of the writing mediums referred to, a disbeliever in the spiritual origin of the phenomena, in a number of the "Boston Medical and Surgical Journal," ascribes it to "*detached vital electricity.*" He makes no effort to show the specific relation of the facts to such agent ; or *how* it can thus operate. To ascribe these results to any given agency, without showing how it can thus act, is *surmising* without presenting proof. They are not in accordance with any known laws of electrical action ; and to ascribe them to the action of *unknown* laws, is to confess that no *proof* exists that they *are* thus effected.

Learning the nature of the agency by which these wonders are performed, those who reverence the Scriptures are guarded against being captivated by the miracles of these familiar spirits ; and may be preserved from the anathemas which God has pronounced against those who "seek for the living to the dead."

EXPOSITION OF REVELATION XV.—XVIII.

The Victors on the Sea of Glass.

"And I saw another sign in heaven, great and wonderful, seven angels having the seven last plagues; for by these, the wrath of God is completed. And I saw as it were a transparent sea mingled with fire; and those who had obtained the victory over the wild beast, and over his image, and over the number of his name, standing on the transparent sea, having harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and wonderful are thy works, O Lord God Almighty; just and true are thy ways, king of nations! Who should not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations will come and worship before thee; for thy judgments are manifested." Rev. 15: 1—4. — *Prof. Whiting's Translation.*

This appears to close the vision commencing with the sixth verse of the 14th chapter, and to be independent of the remaining portion of the 15th chapter.

These "seven angels," in the subsequent vision, discharge the contents of the vials of God's wrath; but the epoch here presented is evidently subsequent to that fulfilment; for the imitation of the "Song of Moses," must

follow the infliction of the judgments which call forth that song of rejoicing. They had here completed the wrath of God, the manner of which act is subsequently shown in a separate vision.

The "sea of glass," must represent an elevation above the earth. For those stationed there had gotten the victory over the beast and his image, had escaped the wrath to be poured on those who worshipped those powers (14: 9), had been gathered when the harvest of the earth was reaped (14: 16), being then caught up to meet the Lord in the air (1 Thess. 4: 17), and now, the clusters of the vine of the earth having been gathered and cast into the wine-press of the wrath of God (14: 19), they rejoice above the fires of earth, witnesses of the manifestations of God's judgments. They have come out of all their tribulations, and evidently synchronize with the palm-bearing multitude (Rev. 7: 9), the hundred and forty-four thousand on Mount Zion (14: 1), and the multitude in heaven who sing Alleluia over the judgment of the great harlot, 19: 1.

"The song of Moses," was that sung by the Israelites when the Egyptians had perished in the waters of the Red Sea, and they were safely encamped on its further shore. The Lord had triumphed gloriously over the enemies of Israel, had buried the horse and his rider in the sea, and was about to plant

his people in the mountain of his inheritance, — in the place which he had made for them to dwell in,— in the sanctuary which he had established, Ex. 15: 1—21. The analogy requires that when this corresponding song is sung, the ransomed of the Lord shall have correspondingly witnessed the overthrow of the adversaries of Jehovah, and shall themselves have escaped from the perils of the many waters which had threatened to engulf them.

The judgments of God being manifested on the nations of the ungodly, there are none remaining, only "the nations of them which are saved," 21: 24. As these will all walk in the light of the new Jerusalem, those on the sea of glass may well sing:

"Great and marvellous are thy works, Lord God Almighty!
Just and true are thy ways, thou King of saints!
Who shall not fear thee, O Lord, and glorify thy name?
For thou only art Holy:
For all nations shall come and worship before thee;
For thy judgments are made manifest."

In accordance with the foregoing view, this synchronizes with the "new song" sung by those who are redeemed from every nation, kindred, tongue and people (5: 9), who are afterwards seen standing with the Lamb on Mount Zion, 14: 3.

The Angels with the Seven Vials.

"And after this, I looked, and the temple of the tabernacle of the testimony in heaven was opened; and the seven angels came out of the temple, having the seven plagues, clothed in pure white linen, and girded around the breasts with golden girdles. And one of the four living beings gave to the seven angels, seven golden bowls filled with the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power, and no one was able to enter the temple till the seven plagues of the seven angels were completed." Rev. 15: 5—8.

"And I heard a loud voice out of the temple saying, to the seven angels, Depart, and pour out the bowls of the wrath of God on the earth." Rev. 16: 1.

"The temple of the tabernacle of the testimony in heaven," must symbolize heaven itself. It corresponds with the tabernacle "after the second veil,"—called "the holiest of all," where the tables of the covenant were deposited by the command of Moses, Heb. 9: 1—5. There, the "cherubims of glory" overshadowed the mercy-seat,—a type of the presence-chamber of the Almighty. Consequently, when it is symbolized as being opened in heaven, the angels who come out are divinely commissioned executors of God's purposes.

The "seven angels," are the ministers of the divine vengeance,—the rectitude of their character and the dignity of their office, being symbolized by their "white robes" and "golden girdles."

The period of time symbolized by the pouring out of the vials, must be anterior to the second advent; for in the analogous instances of God's judgments, he visits his enemies with plagues previous to the deliverance of his children. Thus were the ancient Egyptians visited, before the Israelites escaped from their power, Ex. 5—11.

The deliverance of the vials to the angels by one of the four "living creatures," indicates that the intelligences in the divine presence, which are thus symbolized, are cognizant of God's design, and acquiesce in his purpose to visit the subjects of his wrath with these plagues.

By these being called "the vials of God's wrath," we learn that their infliction is not corrective, but judicial; — that they are not agents of mercy, but of vengeance.

The filling of the temple with the smoke of God's glory, to the exclusion of all persons during the pouring out of the vials, shows that during that period, there will be no intercession with God for him to refrain from the execution of the purposes thus symbolized. They are inevitable; and there will be no supplication for their suspension. When Moses had finished the type of the "Holiest of all," a "cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the

cloud abode thereon, and the glory of the Lord filled the tabernacle," Ex. 40: 34, 35. It was only when Moses could enter the tabernacle, that he could there commune with God face to face, Ex. 33: 9, 11.

The voice from the temple to the seven angels, shows that the acts commanded are the subjects of divine appointment, — the angels simply designating the commencement of the several judgments.

The First Vial.

"And the first went away, and poured out his bowl on the earth; and there came an evil and sore ulcer on the men who had the mark of the beast, and on those worshipping his image." Rev. 16: 2.

The "earth," in the Apocalypse, symbolizes a quiet and settled government (13: 11), in distinction from one politically agitated, which is symbolized by waters, 13: 1; 17: 15.

Those who receive the contents of the first vial, being the worshippers of the "beast" and its "image" (13: 15), it is certain that the governments on which it is poured, are subservient to the church of Rome and within the boundaries of the ten kingdoms.

The effect of the vial is "a noisome and grievous sore;" and the only things analogous, are mental maladies. Therefore the results

symbolized must be noxious principles and opinions, which fill the mind with rancor and hate, — producing strife, alienation and contention.

The *epoch* here symbolized, in the very unanimous opinion of most judicious writers, corresponds with the commencement of the agitations which preceded the outbreak of the first French revolution, about A. D. 1785. Commencing in France, and extending with more or less virulence throughout the ten kingdoms, there was excited an intense uneasiness of the people respecting their relation to their rulers. They regarded themselves as insupportably oppressed and degraded, and were exasperated to madness against their respective governments. This, under the next vial, resulted in the overthrow of the French monarchy, and in attempted revolutions in other kingdoms.

The Second Vial.

"And the second angel poured out his bowl on the sea; and it became like the blood of a dead person; and every living creature in the sea died." Rev. 16 : 3.

The first vial having excited political agitations in previously quiet governments, they are now more fitly symbolized by the "sea" than by the "earth." And on such the second vial is poured.

As the sea symbolizes a people agitated and disquieted, the living things in it, must symbolize those who live on and are sustained by the people. Consequently, the waters becoming blood, and the death of the things living in the waters, symbolize the shedding of the blood of the people, and the slaughter, by them, of their rulers and superiors.

The epoch symbolized, would therefore correspond with the actual outbreak of the French revolution, to which the agitations produced by the previous vial had goaded on the excited people. In their riots and insurrections, history records the destruction of large numbers of the populace; and these exterminated the members of the royal family, and all persons of rank and influence. A million of people, according to Alison, perished in the civil war of La Vendee alone; and thousands of the nobility and persons of distinction were ruthlessly slaughtered throughout France, whose rivers were discolored with the blood of the slain.

The Third Vial.

"And the third poured out his bowl on the rivers and on the fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Thou, who art, and wast holy, because thou hast inflicted these judgments; for they have poured out the blood of saints and prophets, and thou hast given them blood to drink: they are worthy! And I heard one from the altar,

saying, Even so, Lord God Almighty, true and righteous are thy judgments!" Rev. 16 : 4—7.

Mr. Lord justly remarks that "Rivers and fountains of waters, are to a sea, what smaller exterior communities and nations are to a great central people." As the French nation was the sea, the "rivers and fountains" symbolize contiguous or more remote communities surrounding it. These are said to have become blood, without its being specified that the living things in them perished, as in the sea. Accordingly, while the greater portion of Europe continued, with little interruption, for twenty years from 1792, to be deluged with war and bloodshed, the nobles and rulers of the other nations were not exterminated, as in France.

The nations thus overwhelmed with blood, were those which had sanctioned the shedding of the blood of the saints; consequently their retribution was just.

The Fourth Vial.

"And the fourth angel poured out his vial on the sun; and it was given him to burn men with fire. And men were burned with great heat, and reviled the name of God, who had power over these plagues; and they repented not to give him glory." Rev. 16 : 8, 9.

The influence of the sun on the earth and sea, is analogous to that of a government on

the subjects of its rule. As the right degree of light and heat is conducive to vegetation, and the excessive action of the sun's rays will scorch and destroy; so a genial government is a blessing to the people, while its arbitrary and tyrannical acts are often insupportably oppressive.

With the overthrow of the French monarchy under the second vial, there arose new rulers in France, who usurped despotic powers, and subjected the governed to most oppressive exactions. The rich were impoverished, the nation was robbed, the business of the country was paralyzed, the obnoxious were slain, every species of misery and wickedness abounded, the males were subjected to military conscription, and hundreds of thousands of them were sent to subjugate surrounding nations. The countries they invaded were also devastated, and oppressed, and robbed by impoverishing taxations. These continued, though in a milder form, under the imperial rule, and all parts of the Roman earth felt the scorching effects of the devouring heat of French usurpation. But when Napoleon passed beyond the boundaries of the Roman empire, he was met and driven back by the snow and frost of the Almighty.

Notwithstanding the oppressions to which the people were subjected, and the exactions under which they groaned, they made no recognition of God's sovereignty. They saw

not that this chastisement was from Him. They did not deprecate his wrath, nor acknowledge his righteousness, but still continued to be infidels and apostates. They continued to blaspheme the name of God, who had power over these plagues, and repented not to give him glory.

The Fifth Vial.

"And the fifth angel poured out his bowl on the throne of the wild beast; and his kingdom was darkened; and they gnawed their tongues through pain, and reviled the God of heaven, because of their pains and their ulcers, and repented not of their deeds." Rev. 16: 10, 11.

The beast, here spoken of, is the same seven-headed, ten-horned wild beast that ascended out of the sea (Rev. 13: 1), symbolizing the Roman empire in its divided form. Consequently the seat or throne of the beast would be the ruling power which exercised and controlled the government of these kingdoms. Just previous to this epoch, Napoleon had reached the summit of his power; and the subversion of his throne, with the restoration of the Bourbon dynasty in 1814 and 1815, is evidently here symbolized. Napoleon had become the idol of France, which worshipped at the shrine of his glory. With his fall, their sun was stricken from its firmament, and the kingdom was darkened.

The change being effected by foreign arms, the chagrin and mortification of his adherents was natural and expected. They were filled with pain and anguish at this termination of all their hopes. The re-imposition on them of the Bourbon line, revived all their former hatred towards their rulers and sense of oppression, symbolized by the ulcers of the first vial. They continued still a nation of infidels, performing the same works of blasphemy against God; and again and again have they risen in rebellion against their government.

The Sixth Vial.

"And the sixth poured out his bowl on the great river, the Euphrates; and its water was dried up, that the way of the kings from the rising of the sun might be prepared." Rev. 16 : 12.

This symbol resembles a like prediction respecting ancient Babylon: "A drought is upon her waters, and they shall be dried up," (Jer. 50: 38); and "I will dry up her sea, and make her springs dry," Jer. 51: 36. Ancient Babylon was situated on the river Euphrates, which contributed to the wealth and greatness of the city, and was a means of its defence. The kings of Media and Persia, from the east of Babylon, subjugated it by diverting from the city the waters of the river, and entering by its unprotected bed.

The turning of the waters into other channels, fulfilled the prediction that it should be dried up.

Waters, when used as a symbol, are explained to be "peoples, nations," &c., Rev. 17: 15. In the 17th chapter of the Apocalypse, the angel informs the revelator that he will show him "the judgment of the great harlot who sitteth on many waters," (17: 1); which implies that he had already seen a vision to that effect. He is then shown a woman on a scarlet-colored beast (v. 3), who is spoken of as sitting "on many waters" (v. 1), and on seven mountains (v. 10), and who is affirmed to be the "great city, which reigneth over the kings of the earth," v. 18. Under the seventh vial, the "great city," which is "great Babylon," is divided into three parts (16: 19); and the inference is, that the harlot and ancient Babylon are analogous symbols of the same organized agency; and, that the city was here exhibited on the great river Euphrates.

As a woman clothed with sunbeams and crowned with stars (Rev. 12: 1), and a city illuminated with the glory of God (Rev. 21: 10), are each symbols of the true church, corresponding symbols of opposite moral characteristics are appropriate representatives of a corrupt and apostate church. As Jerusalem was the seat of the ancient church, so was Babylon the seat of her oppressors. The for-

mer is addressed as a woman, and told to put on her "beautiful garments," (Isa. 52: 1); and Babylon is called the "daughter of the Chaldeans," and "the lady of kingdoms," (Isa. 47: 5): so that a woman, and a city of corresponding character, may, interchangeably, symbolize the same object. Consequently, the "Babylon," and the "harlot" of the Apocalypse, both symbolize the corrupt Roman hierarchy.

Ancient Babylon is described as a harlot, and is addressed as one who "dwellest upon many waters, abundant in treasures," (Jer. 51: 13); whose end was to come by her waters being dried up, 51: 36. That city sustained a relation to the waters on which it was situated, analogous to that held by the Roman Catholic church to the people who support and defend her pretensions. Their alienation and withdrawal from her support, must therefore be symbolized by the drying up of the great river Euphrates, which becomes diverted into other channels. This is now apparently being fulfilled in the marked alienation of feeling from the church of Rome, which is evident throughout the ten kingdoms. During the last twenty years, the hold of that community on the affection of her supporters in Europe, has been constantly becoming weaker and weaker. Infidel principles have been extensively propagated. Her cathedrals have been comparatively deserted; and her exist-

ence has been endured more as a matter of expediency than of affection. At the present moment, probably, the mass of the people have little confidence in her pretensions; but it will require a more marked withdrawal from her support than has yet been witnessed, to fulfil, in all its significance, the meaning conveyed in the symbol.

The "kings of the east," whose way is to be thus prepared, are doubtless her enemies, who, having produced the desired alienation from her support, will take advantage of her defenceless position, and hasten her ruin; as the kings of Media and Persia, in like manner, subjugated old Babylon.

Under the operation of the sixth vial, and, according to the fulfilment of the preceding symbols, corresponding with the present time, are to be developed

The Unclean Spirits.

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the wild beast, and out of the mouth of the false prophet. For they are spirits of demons, performing signs, that go forth to the kings of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16 : 13, 14.

The "dragon," "beast," and "false prophet," being regarded as symbols: the first, of the Roman empire previous to its subver-

sion by the northern barbarians; the second, of the ten kingdoms which subsequently arose; and the third, of the eastern Roman empire — now the Mohamedan power; the mouths of each, from which the frog-like spirits emerge, are next to be considered.

To the wild beast was given "a mouth, speaking great things and blasphemies," the power of which was "to continue forty and two months," Rev. 13: 5. The agreement of this with the corresponding appendages of Daniel's "little horn" (Dan. 7: 8), makes it evident that a "mouth" is a symbol of an ecclesiastical organization existing in a political one, — that it symbolizes the agency by which the people are taught, and is representative of ecclesiastics, who are the mouthpiece of the nation in all matters of faith and worship.

The religion of Rome imperial, when symbolized by the dragon, was Paganism; that of the ten kingdoms, was the Papacy; and that of the eastern empire, is Mohammedanism. From these three, then, emerge the "unclean spirits." Diverse as their origin appears, they have no marked individual peculiarities. Being alike in their characteristics, they must symbolize some common agency: — a combination of religious teachers, whose views harmonize in a system of belief common to Paganism, Catholicism, and Mohammedanism.

The character of these teachers, is shown by the declaration that "they are the spirits of *devils* working miracles."

There are two words rendered devils in the New Testament, viz.: δαιμονιον (*daimonion*) or δαιμων (*daimoon*), and διαβολος (*diabolus*). The latter signifies the Devil, or Satan, who is the same as Beelzebub the prince of the *demons*, Matt. 12: 25. He it was by whom Jesus was tempted in the wilderness, (Matt. 4: 1—11); who sowed the tares in the field, (Matt, 13: 39); and for whom, with his angels, the final punishment for the wicked is prepared, Matt. 25: 41.

The word here, is *daimoon*. It is used, in different forms, sixty-five times by our Lord and his apostles; and on no occasion do they hint that they use the word in a sense different from its then accepted signification; to learn which, recourse must be had to the testimony of the Pagan, Jewish, and Christian writers of those times.*

Hesiod taught that, "The spirits of departed mortals become *demons* when separated from their earthly bodies;" and Plutarch, that

* The following philological law or canon of criticism is universally admitted, and all dictionaries, grammars, and translations, are formed in accordance with it:

"Every word not specially explained or defined in a particular sense, by any standard writer of any particular age and country, is to be taken and applied in the current or commonly received signification of that country and age in which the writer lived and wrote." — *Campbell.*

"The demons of the Greeks were the *ghosts* and *genii* of departed men." "All Pagan antiquity affirms," says Dr. CAMPBELL, "that from Titan and Saturn, the poetic progeny of Cœlus and Terra, down to Æsculapius, Proteus, and Minos, all their *divinities* were the *ghosts* of dead men; and were so regarded by the most erudite of the Pagans themselves."

Among the Pagans, the term *demon*, as often represented a good as an evil spirit; but among the Jews, it generally, if not universally, denoted an unclean, malign, or wicked spirit. Thus JOSEPHUS says: "Demons are the spirits of wicked men." PHILO says that "The souls of dead men are called demons." "The notion," says Dr. LARDNER, "of demons, or the souls of dead men, having power over living men, was universally prevalent among the heathen of these times [the first two centuries], and believed by many Christians." JUSTIN MARTYR speaks of "those who are seized by the souls of the dead, whom we call *demons* and madmen." IGNATIUS quotes the words of Christ to Peter thus: "Handle me and see; for I am not a *daimoon asomaton*, — a disembodied demon," — i. e. a spirit without a body.

The foregoing is evidence of the New Testament signification of the word *daimoon*, here improperly rendered devils, — spirits of which, the frog-like agencies are affirmed to be.

Demon worship is a characteristic of the three religions referred to. As already shown, all Pagans regarded their gods as the ghosts of dead men; and the Bible speaks of them as devils, i. e. *demons*. Moses says of them, "Even their sons and their daughters they have burnt in the fire to their gods," (Deut. 12: 31); while the Psalmist affirms that "they sacrificed their sons and their daughters unto *devils*," Ps. 106: 37. "They sacrificed unto *devils*, not to God; to gods whom they knew not, to new gods that came newly up," Deut. 32: 17. Jeroboam "ordained him priests for the high places, and for the *devils*," 2 Chron. 11: 15. "The things which the Gentiles sacrifice, they sacrifice to *devils*, and not to God: and I would not that ye should have fellowship with *devils*. Ye cannot drink the cup of the Lord and the cup of *devils;* ye cannot be partakers of the Lord's table, and of the table of *devils*,"—i. e. of *demons*.

Of the same kind are the gods of the heathen now. In the Youth's Day-Spring, for June, a missionary describing the alarm and grief of the Africans on the Gaboon river, at the near prospect of a death in their village, says: "The room was filled with women, who were weeping in the most piteous manner, and calling on the *spirits of their fathers and of others who were dead*, and upon all spirits in whom they believe, Ologo,

Njembi, Abambo, and Mbwini, to save the man from death. These spirits could not help them, but they knew of none mightier, and so called on them." Mr. White, a Wesleyan missionary, says: "There is a class of people in New Zealand, called Eruku, or priests. These men pretend to have intercourse with departed spirits, ... by which they are able to kill by incantation any person on whom their anger may fall." The Sandwich Islanders, when they found that Christians supposed they worshipped the images of their gods, were much amused, and said "We are not such fools." They used the idol as an aid to fix their minds on their divinity. Some of them supposed their divinity was a spirit residing in their idol.

The Mohammedans, while they recognize God, are also "taught by the Koran to believe the existence of an intermediate order of creatures, which they call Jin, or genii;" some of which are supposed to be good and others bad, and capable of communicating with men, and rewarding or punishing them. The 72d chapter of the Koran consists of a pretended communication from the genii to Mohammed. They are made to say: "There are some among us who are upright, and there are some among us who are otherwise;" and speaking of men: "If they tread in the way of truth, we will surely water them with abundance of rain," i. e. will

grant them plenty of good things. Thus they are recognized as dispensers of good. They bear a striking resemblance to the spirits which now pretend to communicate with men! All who are familiar with Arabian romances know how frequently genii, fairies, &c., figure as agents in the execution of wonderful exploits.

The Romanists also pretend to communicate with *demons*,— i. e. with departed spirits. They deify the Virgin Mary, and supplicate the intercessions of many departed saints; and some they supplicate, whose claim to saintship is somewhat equivocal. Their teachings in this particular, Protestants generally recognize as the subject of the following prediction: "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils,"— *demons*, 1 Tim. 4: 1.

Demon-worship being common to Paganism, Mohammedanism, and Popery, when the frog-like agency emerges from them, the conditions of the symbol seem to require that it shall originate with, but shall pass beyond and outside the influence of those religions. The agency thus symbolized, was to "go forth unto the kings of the earth, and of the whole world." Its fulfilment requires a wonderful and an alarming increase of those who teach and believe these doctrines; and as they are to work miracles, whereby the world will be

deceived, their teachings are to be accompanied by extraordinary phenomena, which will be unexplainable by any of the known laws of science. The spirits of the departed are to be recognized by them as authoritative teachers, who are to be reverenced and obeyed. They will be regarded as communicating with mortals, as unveiling the hidden things of the invisible state, and as performing acts requiring the exercise of physical power. The former are evident from the analogy which exists between this and demon-worship; and the latter, from the ascription to them of miraculous acts.

The existence of demoniacal intelligences, capable of communicating with and acting on mortals, appears to be in accordance with the teachings of the Saviour and apostles. Demoniacal possessions are clearly distinguished from all diseases; and demons are shown, by the admissions of the New Testament, to be actual intelligences, capable of physical power. When the fame of Christ "went throughout all Syria, they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those which had the palsy; and he healed them," Matt. 4: 24. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return

into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first," Matt. 12: 43—45. "And as they went out, behold they brought to him a dumb man possessed with a devil.* And when the devil was cast out, the dumb spake; and the multitudes marvelled, saying, It was never so seen in Israel. But the Pharisees said, He casteth out devils,† through the prince of the devils," Matt. 9: 32—34. "And when they were come to the multitude, there came to him a certain man kneeling down to him, and saying, Lord, have mercy on my son; for he is lunatic, and sore vexed, for oftimes he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him. Then Jesus answered and said, O faithless and perverse

* This possession by demons is similar to the mode by which pretended spirits claim that they communicate through mediums. One of them, purporting to be the spirit of a departed son of Adin Ballou, in answer to the question, by his father, "Can you describe how you are able to write through a medium?" says, "I feel as though I enter into her for the time being, or as if my spirit entered into her. I am disencumbered of my spiritual form, and take hers. More than one spirit can enter the medium at once. The mediums all go into the trance by means of several spirits entering the body at one time."— *Spiritual Telegraph, May* 8, 1852.

† The word is *demon* or *demons* in all the instances referred to.

generation, how long shall I be with you? how long shall I suffer you? Bring him hither to me. And Jesus rebuked the devil, and he departed out of him; and the child was cured from that very hour," Matt. 17: 14—18. "And there was in their synagogue a man with an unclean spirit: and he cried out, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves, What thing is this? what new doctrine is this? for with what authority commandeth he even the unclean spirits, and they do obey him!" Mark 1: 23—27. "And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains: because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off, he

ran and worshipped him, and cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the Most High God! I adjure thee, by God, that thou torment me not. (For he said unto him, Come out of the man, thou unclean spirit.) And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many. And he besought him much that he would not send them away out of the country. Now there was nigh unto the mountains a great herd of swine feeding. And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea (they were about two thousand), and were choked in the sea," Mark 5: 2—13.

In all these instances, the demons are recognized as actual intelligences, performing given acts. Without the admission of this, it will be difficult to explain the meaning of a large class of scriptures. It cannot for a moment be supposed that the inspired writers would be permitted to use language which should directly mislead the common mind.

Among the miracles which the apostles wrought, "unclean spirits, crying with a loud voice, came out of many possessed with them, and many taken with palsies, and that were

lame, were healed," Acts 8: 7. "And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs, or aprons, and the diseases departed from them, and the evil spirits went out of them. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, who did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And many that believed, came and confessed, and showed their deeds. Many of them also which used curious arts, brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver," Acts 19: 11—16, 18, 19.

The necromancy, divination, and witchcraft, forbidden in the Old Testament and practised by the heathen of those times, were all of a similar character. A necromancer was one who had, or pretended to have communication with the dead,— who sought "for

the living to the dead," * Isa. 8 : 19. They practised divination in divers ways, but usually admitted their dependence on familiar spirits, — the spirits of the departed, — demons. "The king of Babylon stood at the parting of the way, at the head of the two ways, to use divination; he made his arrows bright, he consulted with images, he looked in the liver. At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering-rams against the gates, to cast a mount, and to build a fort. And it shall be unto them as false divination in their sight, to them that have sworn oaths: but he will call to remembrance the iniquity, that they may be taken," Ezek. 21 : 21—23. They observed times, i. e. they regarded some as lucky, and others as unlucky times for the commencement of any work, — recognizing distinctions which God had not made. The heathen divinities were regarded as more propitious at some times than others. It is enumerated among the sins of Manasseh, that he "made his sons pass through the fire, and

* Necromancy is derived from the Greek words *nekros*, dead, and *mantis*, a diviner. The Greek, *Necromantia*, is defined : "The revealing future events by communication with the dead; necromancy." And Nekromantis : "One who reveals future events by communication with the dead ; a necromancer"

observed times, and used enchantments, and dealt with familiar spirits and wizards," 2 Kings 21 : 6.

They practised various arts, whereby they thought to protect themselves from evil, and to pry into the secrets of futurity. Because of these things, ancient Babylon was suddenly overwhelmed,—"for the multitude of thy sorceries, and for the great abundance of thine enchantments." These could not save, as they supposed. Therefore God said to them: "Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast labored from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy counsels. Let now the astrologers, the star-gazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee," Isa. 47 : 12, 13. All these practices were forbidden by God, who said: "Neither shall ye use enchantments, nor observe times," Lev. 19 : 26.

Those who consulted with familiar spirits were termed wizards and witches,—the practice of which was also expressly forbidden. To make witchcraft a mere pretence, is to impute to Jehovah the making of laws against pretences and nonentities. To suppose that he would legislate against, and inflict capital punishment, because of mere pretences, is incredible! God said to Moses, "Thou shalt

not suffer a witch to live," Ex. 22: 18. And to the Jews he said, "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God," Lev. 19: 31. "And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people." "A man, also, or a woman, that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them," Lev. 20: 6, 27. When Egypt was to be destroyed, they were left to "seek to the idols, and to charmers, and to them that have familiar spirits, and to wizards," Isa. 19: 3.

The manner in which the familiar spirit spoke, was by "peeping," "muttering," whispering out of the dust, &c. God said to Ariel, "And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust," Isa. 29: 4. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: (should not a people seek unto their God? for the living to the dead!) to the law and to the testimony: if they speak not

according to this word, it is because there is no light in them," Isa. 8: 19, 20.

Saul had put away those that had familiar spirits, and the wizards, out of the land; but when he "inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servants, Seek a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee divine unto me by the familiar spirit, and bring me him up whom I shall name unto thee. And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards out of the land; wherefore, then, layest thou a snare for my life, to cause me to die? And Saul sware unto her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing. Then said the woman, Whom shall I bring up to thee? And he said, Bring me up Samuel. And when the woman saw Samuel she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul. And the king said unto her, Be not afraid: for what sawest

thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself. And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do. Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? And the Lord hath done to him, as he spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David: because thou obeyedst not the voice of the Lord, nor executedest his fierce wrath upon Amelek, therefore hath the Lord done this thing unto thee this day. Moreover, the Lord will also deliver Israel with thee into the hand of the Philistines: and to-morrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines. Then Saul fell straightway all along on the earth, and was sore afraid, because of the

words of Samuel: and there was no strength in him," 1 Sam. 28: 6—20.

Micaiah "saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee," 1 Kings 22: 19—23.

When Paul was in the house of Lydia, he says, "It came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination, met us, which brought her masters much gain by her soothsaying: the same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation. And this she did many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour," Acts 16: 16—18.

By sorcery, enchantment, &c., they performed wonders, or *miracles*, either real or pretended. "There was a certain man called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries," Acts 8: 9—11. When "Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent, then Pharaoh also called the wise men, and the sorcerers: now the magicians of Egypt they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods," Ex. 7: 10—12. When Aaron turned the water of the river to blood, "the magicians did so with their enchantments," v. 22. In like manner they "brought up frogs upon the land of Egypt," 8: 7. But when Aaron changed the dust to lice, the magicians attempted the same with their enchantments, "but they could not," Ex. 8: 18. These sorcerers who withstood Moses, we learn by Paul, were "Jannes and Jambres," 2 Tim. 3: 8. They belonged to an ancient profession in Egypt; for, when Pharaoh dreamed his dreams, he first "sent and called for all the

magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dreams; but there was none that could interpret them unto Pharaoh," Gen. 41: 8. In like manner Nebuchadnezzar "commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams. So they came, and stood before the king," Dan. 2: 2.

These things were practised to some extent in Judah, but were all put away by Josiah. "Moreover, the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in the book that Hilkiah the priest found in the house of the Lord," 2 Kings 23: 24.

The acts and influences of demoniacal agencies are apparent from the foregoing; and the symbolization under the sixth seal, seems to indicate a revival of those teachings and manifestations at the present time. Within a few years, the curiosity of the community has been excited, and large numbers of persons greatly interested, in various phenomena, known as Mesmerism, Animal-Magnetism, Clairvoyance, Pathetism, Neurology, Psychology, Biology, Electro-Biology, &c. &c. Similar manifestations have been before exhibited, but not in modern times to the extent now

witnessed. These were regarded as harmless phenomena and independent of any supernatural agency, till audible sounds were heard communicating intelligible responses. Then the claim was set up that these are caused by departed spirits.

These sounds were first heard near Rochester, New York, in 1847; and, at the present time (1852), they are affirmed to exist in hundreds of places in this country, and other sections of the globe. They are audible raps, the cause of which, aside from the hypothesis of spiritual agency, has never been satisfactorily accounted for. By these raps, unimpeached and credible witnesses testify that correct answers have been given to questions, the facts respecting which were known to no one at the time of answering. Since then, furniture has been seen to move about the room, and other *wonders*, or miracles, been performed, by invisible agency, at the command of mediums to attending spirits, — i. e. to *demons*. Mediums have written on paper, as they profess, involuntarily, lengthy communications, in poetry and prose, the subjects of which they claim to have been ignorant of, while the pen they held was moved independent of their own will. These exhibitions have been attested by hundreds of credible witnesses.

By such manifestations large numbers of persons have given their adherence to these

real or pretended agencies as truthful and reliable intelligences; whose responses they receive with the same credence that we do the revelations of scripture. "Circles" are extensively formed, who have sittings, at stated times, to receive communications from the spirits of the departed; and these are enforced by miracles, audible sounds, the exercise of physical power, &c.

The reality and the credibility of these agencies are separate questions. Their reality is shown by their identity with similar manifestations of former times. The Bible affirms the existence of such: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places;" or "wicked spirits" in "heavenly places," as the *margin* reads, Eph. 6: 12.

1. The familiar spirits of old responded in a manner similar to these. They did "peep" and "mutter;" their speech was low out of the dust; they spoke out of the ground, and whispered; or, as in the margin, did "peep" or "chirp" out of the dust. These "rap" and mutter. They respond from beneath chairs, tables and floors.

2. They exercised similar physical powers. They threw down and tare the persons they possessed. They turned the swine into the sea, &c. These claim that chairs and tables,

are lifted and moved at will by an invisible agency.

3. They made similar pretensions to credibility. Simon Magus gave out "that himself was some great one;" and these, that they utter divine truths.

4. Similar regard was bestowed on those, which is claimed for these. To Simon "they all gave heed, from the least to the greatest, saying, This man is the great power of God." Yet "he had bewitched them with sorceries." Similar claims by, and regard for these modern pretenders to the same art, do not relieve them from the suspicion of a like agency. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his *ministers* also be transformed as the ministers of righteousness: whose end shall be according to their works," 2 Cor. 11: 13—15.

5. Both have given utterance to some truths. The legion of demons who were cast out of the man into a herd of swine, acknowledged Jesus to be "the Son of the Most High God;" and the pythonic spirit which so grieved Paul, declared the apostles to be "the servants of the Most High God, which show unto us the way of salvation." Such communications with the invisible world being forbidden, their *credibility* is disproved.

They claim that spirits of the departed are brought into direct and intelligent communication with the living, who desire to interrogate them. What more was claimed by the necromancers of old? Said Saul to the woman of Endor: "Divine unto me by the familiar spirit, and bring me him up whom I shall name unto thee," 1 Sam. 28:8.

They claim that not all, but only those persons are mediums who are peculiarly susceptible to spiritual influences. Wherein, then, admitting their claims, do the "mediums" differ from those of old, who divined by a familiar spirit?

Their responses are frequently disproved by facts; and themselves admit the existence of unreliable spirits, which communicate like them. They give contradictory responses, and mutually criminate each other; but their *reality* is not disproved by any discrepancy, or want of truthfulness in their responses; for if they are spirits, none but unclean spirits would respond in a forbidden manner.

These spirits are to be discredited, because they preach a different gospel from that preached by Paul, who says: "I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto

you than that ye have received, let him be accursed," Gal. 1: 6—9. "If any man love not the Lord Jesus Christ, let him be Anathema, Maran-atha," 1 Cor. 16: 22. Said John, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world," 1 John 4: 1. Also Isaiah said, "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them," Isa. 8: 19, 20.

Because of these practices, the nations were driven out from before the children of Israel. And with the *miracles* to be wrought, the frog-like spirits are to go forth to "the whole world to gather them to the battle of that great day of God Almighty."

In the time of Abraham, "the iniquity of the Amorites was not yet full," (Gen. 15: 16); but in four hundred years they had practised all the abominations for which they were to be destroyed, and the practice of which God has expressly forbidden. He said to Israel, in the wilderness, "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be

found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be perfect with the Lord thy God. For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do," Deut. 18: 9—14.

Similar pernicious practices and dangerous heresies, are to prepare the way for the final destruction of the nations who reject the claims of Jehovah. Peter declares that "there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not," 2 Pet. 2: 1—3. And Paul says of that wicked: "Whose coming is after the working of Satan, with all power, and signs, and lying wonders,

and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they might be damned who believed not the truth, but had pleasure in unrighteousness," 2 Thess. 2: 9—12.

"The battle of that great day of God Almighty," it would seem, must commence by a conflict of opinions. Mind will war with mind, and puny man will stoutly contend against the truths of the Almighty. In this revival of demon-worship, the old gods of the heathen are to be set up against the claims of Jehovah. His declarations are to be made to give place to "doctrines of demons." The teachings of God and of these spirits are to be brought into direct conflict.

The followers of the spirits have baptized their new theological dogmas, "The Harmonial Philosophy," of which *Reason* is the final umpire. Revelation no longer speaks to them in tones of authority. From the Bible, it is claimed, "the seal of infallibility must be broken away, before a new light and beauty can enliven and embellish the mystical disclosures of any seer, prophet, or evangelist." So writes Andrew Jackson Davis, the Poughkeepsie seer, one of the leaders of this new school, who complains that "owing to the dogmatism of infallibility, the Bible is taught

now-a-days as it was nearly four centuries ago."—*Review of Dr. Bushnell*, p. 10.

The Scriptures are, with those of his faith, only "the *paper and ink* relics of Christianity," (*Ib.*, p. 21); which they regard as "a foundation as impermanent as the changeful sand" (*Ib.* p. 24), and not adapted "to the wants or requirements of the nineteenth century," *Ib.* p. 26. They reject Him, whom they style "the cruel and capricious God generally worshipped by the Bible Christians," *Ib.* p. 47. "The Jewish God," says Davis, "is cruel, capricious and tyrannical," whose "kingdom is more despotic, and more contracted in principle, than the present government of the Russian empire," *Ib.* p. 61. He adds, "The Old Testament idea of a Deity is the outgrowth of the despotic stage of human mental development," and "a superannuated monotheistic conception," *Ib.* p. 62. In their opinion, "the developments of republicanism, and of mental happiness among men, depend very much upon the *absence* of these dogmatical compilations, or fossil relics, of an old Hebrew and Chaldean theology," *Ib.* p. 70. With them "the Bible account of creation is a very interesting *myth*,—mainly a plagiarism from the early traditions and cosmological doctrines of the ancient Persians and Chaldeans;" and, instead of being "a divine revelation of truth," is "a pagan relic, which should no more com-

mand serious respect than the ancient doctrines of Fetichism," *Ib.* p. 90.

These "Harmonial Philosophers" are antagonistic to the teachings of Jehovah in nearly all their theological notions. They scout the idea that any actual evil exists in the universe. They deny the existence of the devil, and of evil spirits. "Everything," says Davis, "is forever progressing in goodness and perfection," *Ib.* p. 180. The salvation of all men, is with them as certain as the operation of fixed laws. They recognize no Saviour and no atonement in their system of faith. The teachings of spirits, and "a certain organization of labor, capital and talent," they fancy, "will effect the desired cure" for all actual or supposed ills, *Ib.* p. 178. They recognize no responsibility in the sinner, but attribute his wrong-doings to ignorance and accident; and their laws of right, are the dictates of their own wisdom.

Their system is essentially Pantheistic, all things being regarded by them as a part and parcel of Deity. They argue that "every object which has an existence in the universe must be in its nature good and pure, on the principle that the effect must partake of the nature of the cause, and the stream must be the corresponding emanation of the fountain from which it flows."—*Elements of Spiritual Philosophy*, p. 55. They teach that human spirits are "formed primarily from the ani-

mating essences that pervade the creation,—which essences," they say, "are the breath and presence of the Divinity;" and hence they argue, "that there are no spirits which are intrinsically evil in their nature, and none which do not present in their inward depths the reflection of divine purity," *Ib.* p. 56. Going still further, they claim that there is no existing "source of positive evil," "no principle of this nature in the human spirit," and that consequently "there can be no evil designs to emanate from such a source," *Ib.* p. 60.

These assertions are put forth authoritatively; for the "Elements of Spiritual Philosophy" are attested by witnesses to be "written by Spirits of the Sixth Circle, R. P. Ambler, Medium." And if they are met by the declarations written by those who spake as they were moved by the Holy Ghost, they reply: "The Christian who deifies his Bible is as much an idolater as the heathen who burns his incense before his household image. It is surely attributing to the book what the Pagan attributes to his image."—*Shekinah, April No.*, p. 251. Christianity, they denominate, "learned scepticism, baptized in the name of Jesus," &c., *Ib.*, p. 301. Thus are they warring against the word of God, and placing themselves in direct conflict with the Almighty.

This warfare is not only avowed to be against the God of the Bible, but is recognized by themselves as *the last great conflict*

previous to the millennium. They regard this subject as "the great question of the age, which is destined to convulse and divide Protestantism, and around which all other religious controversies must necessarily revolve."— *Davis' Review of Bushnell*, page 3. The millennium which is to be thus ushered in, they regard as a period when "every one that desires will be able to hold direct intercourse and conversation with the spirit world."— *Spiritual Tel., Vol.* 1, *No.* 1. Says Davis: "The thunders of a stupendous reformation are soon to issue from the now open mouth of the Protestant church. The supernatural faith," i. e. a belief in the authenticity of Scripture, "will be shaken, as a reed in the tempest. New channels will be formed for the inflowing of new truths, and then a long-promised era will steal upon the religious and political world."— *Review of Bushnell*, p. 187.

In another place he says: "You may be assured of the truth of this *approaching crisis.* The world must recognize it, because it will be accompanied with *war ;* for politics are inseparably connected, all over the world, with religious systems. Religion will develop reason; but politics will impel the masses to *unsheath the sword, and to stain the bosom of Nature with blood!* Friends of progress! be not discouraged; for the FINAL CRISIS must come; *then the strange interregnum,*"

Ib. p 217. "Protestantism as now constructed will first decay; because it is to be divided into two,—the smallest party will go back into Catholicism; the other will go forward into Rationalism. And then, after a succession of eventful years, a political revolution will hurl the Catholic superstructure to the earth, and the prismatic bow of promise will span the heavens. The children of earth will then be comparatively free and happy! for the *millennial* epoch will have arrived; and there will be something like a realization of peace on earth, and good will toward all men!" *Ib.* p. 221.

Such are their delusive hopes, while setting themselves against the Lord, and against his Anointed. The Bible teaches that multitudes will be deceived by them, and, if it were possible, some of the elect; and hence

The Admonition.

"Behold, I come like a thief. Happy is he who watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. 16 : 15.

"The day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat," 2 Pet. 3: 10. The Saviour said to his disciples: "Watch, therefore; for ye know not what hour your

Lord doth come," Matt. 24: 42. Says Paul: "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night; for when they shall say, peace and safety, then sudden destruction cometh, . . . and they shall not escape; but ye, brethren, are not in darkness that that day should overtake you as a thief," 1 Thess. 5: 1—6.

Thus will the day of the Lord come, as a thief, on those who are careless and indifferent to its approach; but it will not thus overtake those who watch, and keep their garments. Because so many will be deceived by the strange performances of the spirits of demons, and their miracles so delude the multitude, Christ's coming will be to them sudden and unexpected. Therefore the greater necessity for watchfulness. While this is a predicted means for lulling the world to sleep, it is given to the Christian as an indication of the near coming of Christ, whose advent synchronizes with the outpouring of the seventh vial. The blessing pronounced on those who watch, is an intimation that the people of God will be expecting Christ's advent, while others will be taken by surprise: "unto them that look for him shall he appear the second time without sin unto salvation," Heb 9: 28. "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and

godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ," Titus 2: 11—13.

Those who keep their garments, are those who have not "defiled" them with sin, (3: 4); they will walk with Christ in white, being worthy; "for the fine linen" in which they are to be arrayed "is the righteousness of saints," 19: 8. To be destitute of this, is to be unclothed; and hence the Saviour says: "I counsel thee to buy of me . . . white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear," 3: 18. The intimation is clear, that to be deceived by the unclean spirits, is to lose those robes of righteousness, and to be found naked at Christ's appearing.

The Success of the Spirits.

"And they gathered them into a place called in Hebrew Armageddon." Rev. 16: 16.

Before the coming of the Lord, and as a preparation for that event, the nations are to be thus gathered. Armageddon is the name of a valley at the foot of Mount Megiddo, famous for its bloody slaughters. It fitly symbolizes the final gathering of the nations. The enemies of God will marshal for the final

conflict. The powers of darkness will fancy themselves on the verge of victory; and then will be poured out

The Seventh Vial.

"And the seventh poured out his bowl on the air; and there came a loud voice from the temple [of heaven], from the throne, saying, It is done! And there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since men were on the earth, so mighty and so great an earthquake. And the great city became three parts, and the cities of the nations fell: and great Babylon was remembered before God, to give to her the cup of the wine of his furious wrath. And every island fled, and the mountains were no more. And vast hail, weighing a talent, fell from heaven on men; and men reviled God because of the plague of the hail; for the plague thereof was exceedingly great." Rev. 16: 17—21.

The atmosphere is not limited, like a river, or portion of the earth, to a given locality, but encircles the globe. Consequently the effect of the vial poured out on the air, would be universal, and not local like the effects of the previous vials. The air is the region of storms. These symbolize the expression of conflicting opinions, and violent outbursts of passion; which may be the commencement of that "great battle," for the preparation of which the unclean spirits went forth under the sixth vial, to gather the people, and which terminates by the slaying of the remnant with the sword of the Lord, 19: 21.

An earthquake is a symbol of a political revolution. As this is to be greater than all preceding ones, it must extend to all nations. It is during the earthquake, that the cities fall and the mountains and islands flee away. This commotion evidently synchronizes with the "time of trouble, such as never was since there was a nation even to that same time," when God's "people shall be delivered, every one that shall be found written in the book," Dan 12: 1.

"It is done," is a declaration indicating the completion of the work symbolized. It marks the termination of the events of the seventh vial, which are described in the verses following:

"The great city" is "Babylon," (14: 8); which "reigneth over the kings of the earth," (17: 8); and which John had seen sitting "upon many waters," 17: 1. This was doubtless seen when he saw the waters of the symbolic Euphrates being dried up, 16: 12. Babylon, being a symbol of the Roman hierarchy, its triple division indicates a like division of the church of Rome, not geographical, but under different leaders, previous to its destruction.

"The cities of the nations," must symbolize other hierarchies, analogous to that of Rome, of which there are the Greek church, in Russia and Greece, the Arminian and Syrian churches, and other corrupt national-

ized establishments. All such will become disconnected, like Babylon, with the governments by which they are sustained.

"Great Babylon" then comes into remembrance to drink the cup of the wine of the fierceness of God's wrath. Because her sins have reached unto heaven, "God hath remembered her iniquities," 18: 5. This synchronizes with her destruction, symbolized in Rev. 18: 8—23. As the Papacy continues till Christ's coming (Dan. 7: 21, and 2 Thess. 2: 3—8), this epoch must synchronize with that event, when he comes to receive his chosen ones.

With the destruction of Babylon, occurs the subversion of all national authority. As ecclesiastical hierarchies are symbolized by cities, the "mountains" and "islands" on which they are situated must symbolize the larger and smaller governments; and their removal from their places, their subversion in the great moral "earthquake" which is to overwhelm them. This synchronizes with the sixth seal, when they are all "removed out of their places," (6: 14); and it leaves the inhabitants of earth in a state of anarchy. It is at this time that the kings and great men of the earth become aware that the great day of God's wrath is come, 6: 15—17. With this time of trouble, comes the deliverance of God's people, (Dan. 12: 1); who shall be caught up together to meet the Lord in the

air," 1 Thess. 4: 17. To them the Lord has said, "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord which is my refuge, even the Most High, thy habitation," Ps. 91: 5—9.

The removal of the saints leaves the wicked exposed to the vengeance of God's wrath, of which a terrific hail-storm on their defenceless heads, is an expressive symbol. The Lord said, by Isaiah,: "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report. For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it. For the Lord

shall rise up as in Mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption even determined upon the whole earth," Isa. 28: 17—22.

This must synchronize with the final conflict, (symbolized in Rev. 19: 19—21): also with the casting of the vine of the earth into the wine-press of God's wrath (14: 19), and terminates the battle of "Armageddon,"—the "battle of that great day of God Almighty," 16: 14.

The Judgment of the Harlot.

"And one of the seven angels, who had the seven bowls, came and talked with me, saying, Come here; I will show thee the judgment of the great harlot who sitteth on many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." Rev. 17: 1, 2.

The Roman hierarchy had been frequently referred to in the preceding visions; but an institution, so interwoven with the history of the nations, required a more full and minute symbolization.

The subject of this vision is announced to the revelator, by one of the angels who had the seven vials; — very probably, the seventh. The harlot is identified as one "that sitteth upon many waters." Ancient Babylon was thus addressed: "O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness," Jer. 51: 13. She is also described as "The well-favored *harlot*, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts," Nahum 3: 4. Therefore the harlot whose judgment is to be more minutely shown, is the city of the previous vision which received the cup of the wine of God's wrath (16: 19), and which probably was shown to John on the waters of the Euphrates, (16: 12); for the reference indicates that she had been thus previously exhibited,— the waters on which she was seated, being the people, nations, &c., which sustained and defended her idolatries, 17: 15. In the vision now to be shown John, the Roman hierarchy is symbolized by Babylon; but it is first exhibited as

A Woman on a Scarlet-Colored Beast.

"And he carried me away in spirit into a desert: and I saw a woman seated on a crimson-colored wild beast, full of names of reviling, having seven heads and ten horns

And the woman was arrayed in purple and crimson, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and the impurities of her fornication; and on her forehead a name was written, A SECRET: BABYLON, THE GREAT, THE MOTHER OF THE HARLOTS AND THE ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the witnesses of Jesus; and when I saw her I wondered greatly." Rev. 17: 3—6.

"And the angel said to me, Why dost thou wonder? I will tell thee the secret of the woman, and of the wild beast that carrieth her, which hath the seven heads and the ten horns. The wild beast which thou didst see, was, and is not, and will ascend out of the abyss, and go into destruction; and those who dwell on the earth will wonder, (whose names were not written in the book of life from the foundation of the world,) as they behold the wild beast that was and is not, and will be. And here is the mind having wisdom. The seven heads are seven mountains, on which the woman sitteth, and they are seven kings: five are fallen, and one is and the other is not yet come; and when he cometh he must remain a little while. And the wild beast that was, and is not, even he is the eighth, and is of the seven, and goeth into destruction. And the ten horns which thou didst see are ten kings, who have not yet received a kingdom; but they receive power as kings, one hour, with the wild beast. These have one mind, and will give their power and strength to the wild beast. These will make war with the Lamb, and the Lamb will overcome them; for he is Lord of lords, and King of kings; and those with him are called, and chosen, and faithful." Rev. 17: 7—14.

"And he saith to me, The waters which thou didst see, where the harlot sitteth, are peoples, and crowds, and nations, and tongues. And the ten horns which thou didst see, and the wild beast, these will hate the harlot, and will make her desolate and naked, and will eat her flesh, and burn her up with fire. For God hath put it into their hearts to perform his purpose, and to agree, and give their kingdom to the wild beast, until the words of God shall be fulfilled. And the woman whom thou didst see is the great

city, which reigneth over the kings of the earth." Rev. 17 : 15—18.

That the woman and city symbolize the same, is shown by the declaration that she is that great city, which reigneth over the kings of the earth, v. 18. She is also thus indicated by the name of "Babylon," on her forehead, and the golden cup in her hand: "Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore are the nations mad," Jer. 51 : 7. In like manner has the church of Rome intoxicated the nations.

"The scarlet-colored beast" on which the woman is seated, is evidently the same beast that John saw "rise out of the sea, having seven heads, and ten horns," 13: 1. The Roman empire had been symbolized by "a great red dragon," which also had seven heads and ten horns. In that vision, crowns were on the heads of the beast, (12 : 3); which indicated that Rome, during the period thus represented, existed under the forms of government symbolized by the heads. These heads, the angel affirms, are the seven mountains on which the woman sitteth, (v. 9); and also that they are seven kings (v. 10), or forms of government. Mountains also symbolize governments, (16: 20); and as the heads and mountains are the same, they must alike symbolize the seven forms of government under which Rome existed previous to

its subversion by the northern barbarians, — viz.: 1, the kingly; 2, consular; 3, dictatorial; 4, decemviral; 5, tribunitial; 6, pagan-imperial; and 7, Christian-imperial. At the time of the explanation of this vision to John, the "five" first-named forms had passed away; or, as the angel says, had "fallen," v. 10. One then was: — Rome then existed under its pagan-imperial, or sixth head. The other, the Christian-imperial, had not then come; but after it came, and had continued for a time, the Roman empire was subverted by the irruptions of northern barbarians. Thus "the beast was;" and then, was not for a season. But afterwards it emerged again from the sea (13: 1), under an "eight" form, which was of the previous seven, 17: 11. When it reäppears, its crowns are not upon its heads, but encircle its horns, (13: 1); indicating that those governments have the ascendency, which are symbolized by the "ten horns;" and which, according to the angel, are "ten kings," which had not received their kingdom at the time of the vision, v. 12. These were to be kings in "one," or the same hour with the beast, and must therefore be contemporary kingdoms; while the forms symbolized by the heads, are evidently successive. They constitute the government of Rome, in its eighth, or decem-regal form; and symbolize the ten kingdoms which arose after and out of the subversion of imperial Rome. Under

this form, the beast goes into perdition, (v. 11): — they continue under various combinations, till the end of the world, when they will war with and be overcome by the Lamb (v. 14), in the great battle of Armageddon, 19: 19—21.

The ten contemporary kingdoms have one mind, (v. 13): they perpetuate the kingdom of the beast, by adopting similar laws, pursuing the same line of policy, and assuming the same powers that the empire exercised.

The "names of blasphemy" which cover the beast, symbolize its arrogating the right to dictate in matters of faith and religious worship, and to punish those who dissent from its creed. The Roman hierarchy was supported by legal enactments against heretics in all of the ten kingdoms. Those who dissented from the church were delivered over to the power of the civil arm, which punished by imprisonment, confiscation of goods, bodily torture, and death. The exercise of such power, was a blasphemous usurpation of the prerogatives of Christ, and an assumption of authority over the legislation of God.

On this beast the woman is seated. As its rider, she guides it, and is sustained by it. She is its directing power; and while she is thus seated, there is no reference to crowns encircling either heads or horns. All rule for a time is subservient to her control. Thus were the ten kingdoms obedient to the Roman

hierarchy,— sustaining, and being controlled by it. She crowned their kings, and dethroned them at her pleasure. The religion of the church was enforced by the sword of the state; and thus did the kings of the earth commit fornication with her,— the idolatries of the church being sanctioned by them.

The superb attire of the woman, and the costly gems with which she is decked, denote the wealth, luxury, and regal splendor of the hierarchy which she symbolizes. The cup, and its abominations in her hand, denote the false doctrines with which she would seduce the nations. Her names describe her nature, and identify her with Babylon; and her intoxication with blood, indicates her blood-thirsty, persecuting character, and the delight with which she would exult over the slaughter of the saints.

The Roman hierarchy was not, however, *always* to retain her supremacy over the nations. She was in due time to *fall* from the position symbolized by the woman *seated* on the beast; and the kings of the earth were to hate and burn with fire, her whom they had recognized as their mistress, and to whose control they had submitted. The governments which have sustained her pretensions, were to cast her off contemptuously. This has been in progress of fulfilment from the days of Martin Luther, since which her control of the ten kingdoms has been only limited

and partial. Many of her ecclesiastical estates have been confiscated, and she has been deprived of her prerogatives in many countries. There may, perhaps, be hereafter a more complete fulfilment of this prediction. It is symbolized in the following chapter, by

The Fall of Babylon.

"And after this, I saw another angel descending from heaven, having great power; and the earth was enlightened by his glory. And he cried with a mighty voice, saying, She is fallen: Babylon the great is fallen, and is become a dwelling of demons, and a prison of every unclean spirit, and a prison of every unclean and hateful bird, for all the nations have drunk of the wine of the fury of her fornication, and the kings of the earth have committed for nication with her, and the merchants of the earth have become rich through the abundance of her luxury." Rev. 18: 1—3.

This announcement of the fall of the city, synchronizes with the same symbolization in the 14th chapter: "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication," 14: 8. The angel, proclaiming her fall, doubtless symbolizes a body of men, who shall give utterance to corresponding declarations.

The *epoch* of this utterance is shown by the identity of this angel with that of Rev. 10: 1—3. They thus correspond: They both

descend from heaven: the one is a mighty angel, and the other has great power; the one is enveloped with a robe of cloud, his head is arched with the rainbow, his face is like the sun, and his feet like fire, and he stands on both earth and sea; the other is so glorified, and occupies a position so conspicuous, that the earth is enlightened with his glory; and the one cries "with a loud voice as when a lion roareth," while the other cries "mighty with a strong voice." Thus their position, manner and conspicuousness, are alike. What was uttered by the angel of the tenth chapter, is not revealed; but the fall of Babylon being announced in the eighteenth, it follows that it was the subject of the angel's utterance in the tenth.

As the messenger of the tenth chapter appears subsequent to the sixth, and before the seventh trumpet; and as, after this epoch, there were to be prophesyings "*again*, before many peoples, and nations, and tongues, and kings" (10: 11), it follows that the *time* then symbolized must be at an epoch *anterior* to the end of the world. A corresponding reason — namely, the command to come out of Babylon, and the fulfilment of her plagues and sorrows, which are to intervene between the cry of the angel announcing her fall and the time of her actual destruction — proves that the mighty angel of the 18th of Revelation.

must also be at an *epoch* having a considerable period between it and the end.

It follows, that when John saw the angel of the eighteenth chapter, and "the earth was lightened with his glory," it did not symbolize a *literal* but a *moral* light,—*the light of truth.* And as the enlightening of the earth by its promulgation, pre-supposes a previous state of corresponding moral *darkness*, it must, as in the tenth chapter, symbolize an *epoch*, prominent in the history of the world, as a time when the *darkness* of ignorance, error and superstition, began rapidly to disappear before the spread of the *light* of truth and knowledge.

These considerations point to the epoch of the REFORMATION, when the midnight *darkness* of the *dark ages* began to be scattered before the uprising and onward progress of truth and knowledge. Then appeared a body of religious teachers, aided by the newly discovered art of printing, who so brought the Scriptures out from their obscurity, opposed the pretensions of the Papal hierarchy, and, by the clear teachings of the word, so secured the spread of gospel light and liberty, that they might appropriately be symbolized by an angel coming down from heaven, and enlightening the earth with his glory. The descent from heaven would symbolize the heavenly origin of the doctrines promulgated. His mighty power, and the strong voice with

which he proclaimed his cry, would symbolize the greatness and earnestness of the movement, and the mighty results to be effected by it. This symbolization, twice given, could only be fulfilled by some great and mighty movement, like the Reformation.

The fall of Babylon is distinct from and anterior to its destruction, and must correspond with the fall of the woman from her position on the beast; — she is no longer to be the director of, and to be sustained by, the civil power. The cry of the angel, announcing her fall, as Mr. Elliot remarks, seems to be anticipative, and not retrospective. The denunciations of the Papacy by the reformers were of a character to fulfil this symbolization.

The year 1300, during the pontificate of Boniface VIII., may be regarded as marking the highest eminence to which the Papal power ever attained. From this period the dominion of the Roman Pontiffs appeared to be gradually undermined. Twenty-four years after this date, John Wickliffe was born, who, together with his followers, made more vigorous attacks upon Babylon itself. Some of these declared Rome to be mystical Babylon, and the Pope and church there to be Antichrist. These heralds announced the fall of mystical Babylon, as the ancient prophets had done that of literal Babylon, long before the event. — Jer. 51: 7, 8. Antichrist and Babylon are identified in prophecy. In 1518, Luther first sus-

pected their application to the Papacy; and, writing to his friend Link, on sending him a copy of the acts just published of the conference at Augsburg, he says: "My pen is ready to give birth to things much greater. *I know not myself whence these thoughts come to me.* I will send you what I write, that you may see if I have well conjectured in believing that the *Antichrist* of whom St. Paul speaks now reigns in the court of Rome."

At first, Luther and his companions sought only the reformation of that church. They had no idea of dissolving their own connection with it. But when the thunders of the Vatican were hurled at them, and they found themselves excommunicated as heretics, they came to the conclusion that the church of Rome was *the Babylon of the Apocalypse.* Immediately upon this conviction, they began to cry, "Babylon is fallen!"

In 1520 appeared a famous book, by Luther, on the "*Babylonish Captivity of the Church,*" in which he attacked Rome with great skill and courage. In Switzerland and England the reformers considered themselves as fulfilling this message of the Apocalyptic angel. Elliot says, "They *seized on this very prophecy for application; and, for the first time,* upon grounds of evidence sound and tenable, concluded on the fact of progress having been made up to it, in the evolution of the great mundane drama, and on their

own chronological place being already far advanced under the sixth trumpet, and in near expectancy of the seventh trumpet, of the Apocalyptic prophecy."

These denunciations against Mystic Babylon, and protestations against all her idolatrous ceremonies and superstitious appendages, were given, by the great body of the reformers, within the very bounds of her empire. They resulted in her loss of power, and of control over the princes of Europe. In 1526, the other monarchs becoming jealous of the power of Charles V., Emperor of Germany, "Pope Clement VII. placed himself at the head of a league of the principal states of Italy against him; but their ill-directed efforts were productive of new misfortunes. Rome was taken by storm, by the troops of the constable, sacked, and the Pope himself made prisoner. Charles V. publicly disavowed the proceedings of the constable, went into mourning with his court, and carried his hypocrisy so far as to order prayers for the deliverance of the Pope. On restoring the holy father to liberty, he demanded a ransom of four hundred thousand crowns of gold, but was satisfied with a quarter of that sum."—*Ency. Am.*, v. 3. p. 76.

All the Protestant princes of Germany denied the assumptions of the Pope; and the powers of western and northern Europe, one after another, denied their allegiance to him. In 1798, Pius VI. was taken prisoner by the

French, under Gen. Berthier, and died in exile. When Berthier entered Rome, many of the cardinals "fled from the city on the wings of terror;" but those who remained "were disposed still to uphold the authority of the Pontiff." Finally, however, "with melancholy voice, they pronounced their absolute renunciation of the temporal government."—*Life of Pius VI.* His successor resumed his position. But in 1848 Pius IX. fled from his own subjects, and was only restored by French arms. Thus gradually the Babylonish *woman* became unseated, and fell from her position on the beast; and, instead of guiding and directing the civil power, now only exists by sufferance. As a city, also, her supremacy was gone. Being no longer the mistress of the nations, or the ruling city, the Papal See is in the condition of ancient Babylon when becoming a dependency of the Medes and Persians.

After the fall of ancient Babylon, it became gradually more and more deserted, until there was a literal fulfilment of the words of Isaiah: "Wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces," Isa. 13: 21, 22. In like manner the apocalyptic Babylon, after her fall, and the withdrawal

of Protestants from her communion, was to become the receptacle of corresponding spirits. Her members were to be more impious than before, and were to adhere more closely than ever to her idolatrous practices. The contrast between these and true Christians would also be more apparent from the separation which succeeds her fall, in obedience to

The Voice from Heaven.

"And I heard another voice from heaven, saying, Come out of her, my people, that ye partake not of her sins, and that ye receive not of her plagues, for her sins have reached to heaven, and God hath remembered her iniquities! Reward her even as she rendered to you, and double to her according to her works, in the cup which she hath poured out, pour out double to her. By as much as she hath glorified herself, and lived luxuriously, so much torment and mourning give her; for she saith in her heart, I sit a queen, and am not a widow, and shall see no mourning. On this account, her plagues will come in one day, death, and mourning, and famine; and she will be burned up with fire; for strong is the Lord God, who judgeth her."—Rev. 18: 4—8.

So long as the true character of the apostate church was unperceived, she would contain many good, as well as a multitude of bad members. The voice from heaven, indicates an epoch when there should be a widely extended and marked separation between these two classes. Till the time of that separation should be indicated, the children of

God would be justified in continuing members of her communion; but not subsequently. The condition of Babylon, at the time of her fall, indicates that the separation must take place in near connection with that event; and the cry must synchronize with that of the third angel in Rev. 14: 9,—which symbolized a body of men who should insist on such a separation from the Papacy as that here symbolized.

After the discovery that the church of Rome was the Babylon of the Apocalypse, the reformers began to call on the people of God to desert her communion; and the formation of the reformed churches was the consequence. This was preached wherever the Reformation extended, and has been continued to the present time. The Protestant churches have proclaimed connection with Romanism, an obstacle to salvation; and have called on its Christian members to come out from her abominations. Even the name "Protestant," was given because of their protestation against the corruptions of the Papal See.

After the fall of ancient Babylon, and before her destruction, the people were, in like manner, commanded to forsake her. Said Jeremiah: "Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the Lord's vengeance; he will render unto her a recompense. Babylon is suddenly fallen and de-

stroyed: howl for her; take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies," Jer. 51: 6, 8, 9. And Isaiah said: "Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The Lord hath redeemed his servant Jacob," Isa. 48: 20. "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord," Isa. 52: 11.

Sins reaching to heaven, indicate great wickedness. Thus God said to Jonah: "Go to Nineveh, that great city, and cry against it; for their wickedness is come up before me," Jonah 1: 2. And he said of old Babylon: "Her judgment reacheth unto heaven, and is lifted up even to the skies," Jer. 51: 9.

The Destruction of Babylon.

"And the kings of the earth, who have committed fornication and lived luxuriously with her, will weep and wail for her, when they see the smoke of her burning, standing afar off through the fear of her torment, saying, Woe! woe! that great city, Babylon, that mighty city! for in one hour is thy judgment come! And the merchants of the earth will weep and mourn over her; for no one buyeth their merchandise any more; the merchandise of gold, and

silver, and precious stones, and pearls, and fine linen, and purple, and silk, and crimson, and all thyine wood, and all kinds of vessels of ivory, and all kinds of vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and fragrant ointment, and incense, and myrrh, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and bodies, and souls of men. And the autumnal fruit of thine appetite's desire is departed from thee, and all things dainty and sumptuous are destroyed from thee, and thou wilt find them no more at all. The merchants of these things, who were enriched by her, will stand afar off, through the fear of her torment, weeping and mourning, saying, Woe! woe! that great city, that was clothed in fine linen, and purple, and crimson, and adorned with gold, and precious stones, and pearls! for in one hour such great wealth is destroyed. And every pilot, and every one sailing to any place, and sailors, and as many as trade by sea, stood afar off, and cried, when they saw the smoke of her burning, saying, What city is like the great city? And they cast dust on their heads, and cried out, weeping and mourning, saying, Woe! woe! the great city by which all who had ships on the sea, were made rich through her precious merchandise! for in one hour she is desolated." Rev. 18 : 9—20.

"Rejoice over her, O heaven, and ye saints and apostles and prophets; for God hath avenged you on her!" Rev. 18 : 20.

"And a strong angel took up a stone like a great mill-stone, and cast it into the sea, saying, Thus violently, will Babylon, the great city, be cast down, and be no more at all. And the voice of harpers, and musicians, and pipers, and trumpeters, will be heard no more at all in thee; and no craftsman, of any art, will be found any more in thee; and the sound of a mill-stone will be heard no more at all in thee; and the light of a lamp will shine no more at all in thee; and the voice of the bridegroom and the bride will be heard no more at all in thee; for thy merchants were the nobles of the earth; for by thy sorcery all nations were deceived. And in her was found the blood of prophets, and of saints, and of all those slain on the earth." Rev. 18 : 21—24.

The punishment of Babylon is proportioned to her wickedness, and is to be inflicted partially by the kings of the earth, and partially by other agencies. The kings were to hate, and burn her with fire, (17 : 16); and were also, when they should see the smoke of her burnings, to bewail and lament for her, 18 : 9. The former passage indicates their agency in her impoverishment, and has been fulfilled in the confiscation of her property in France and England, the spoliation of churches and religious houses, wherever the arms of Napoleon extended; the dethronement of the Pope, by Gen. Berthier, in 1798; the refusal of some of the powers to permit her to nominate, within their limits, the candidates for ecclesiastical preferment, &c. She is thus made to feel her widowhood,—her divorce from the secular arm,—and has mourned the loss of her most devoted children, who have forsaken her communion.

Her final destruction is, however, to be *entire*. She is totally to disappear, like the sinking of a millstone in the sea. She is to be *utterly* burned with fire; but the lamentation of the kings over her burning, indicates that her destruction is to be completed by other instrumentality than theirs. Probably the multitude are to be incensed against her, and will so manifest their hatred that the governments will neither join in it, nor attempt to resist it, for fear that the same torment will be

inflicted on them, 18: 10. But her existe
is terminated by the brightness of Chri
coming, 2 Thess. 2: 8. Her destruction p
cedes that of the kings of the earth, w
mourn her end. The merchants of the ea
the captains, sailors, &c., symbolize th
who bear a relation to the hierarchy, an
ogous to that sustained by such to a gr
commercial emporium. They are those w
have the control of her preferments, benefi
and revenues,— who traffic in her indulg
ces, and thereby become themselves enrich
And these articles of traffic are symbolized
the merchandise which, after her destructi
no man would buy.

Responding to the command, are heard
voices of much people in heaven, and their

REJOICING OVER BABYLON'S DESTRUCTION.

TH[illegible]NT HERALD

13 PU[illegible]VERY SATURDAY,

AT NO. 8, CHARDON STREET, BOSTON,

BY J. V. HIMES.

TERMS. — $1 per Volume of Twenty-six Numbers. $5 for Six Copies; $10 for Thirteen Copies.

ALL communications, orders, or remittances, for this office, should be directed to J. V. HIMES, Boston, Mass., (*post paid*). Subscribers' names, with their post-office address, should be *distinctly* given when money is forwarded.

ADVENT PUBLICATIONS.

The following works, with a variety of other Advent Publications, may be obtained of J. V. HIMES, No. 8 Chardon street, Boston.

THE ADVENT HARP. — This book contains Hymns of the highest poetical merit, adapted to public and family worship, which every Adventist can use without disturbance to his sentiments. The "Harp" contains 454 pages, about half of which is set to choice and appropriate music. Price, 60 cents.

POCKET HARP. — This contains *all* the hymns of the former, but the music is omitted, and the margin abridged, so that it can be carried in the pocket without encumbrance. Price, 37½ cents.

WHITING'S TRANSLATION OF THE NEW TESTAMENT. — This is an excellent translation of the New Testament, and receives the warm commendations of all who read it. Price, 75 cents.

ADVENT TRACTS (bound), Vol. I. — This contains thirteen small tracts, and is one of the most valuable collections of essays now published on the Second Coming of Christ. They are from the pens of both English and American writers, and cannot fail to produce good results wherever circulated. Price, 25 cents. (5 oz.)

The first ten of the above series are: — 1st, "Looking Forward;" 2d, "Present Dispensation—Its Course;" 3d, "Its End;" 4th, "Paul's Teachings to the Thessalonians;" 5th, "The Great Image;" 6th, "If I will that he tarry till I come;" 7th, "What shall be the sign of thy coming?" 8th, "The New Heavens and Earth;" 9th, "Christ our King;" 10th, "Behold He cometh with clouds." Price, 25 cents.

ADVENT TRACTS (bound). Vol. II. contains, "William Miller's Apology and Defence;" "First Principles of the Advent Faith, with Scripture Proofs," by L. D. Fleming; "The World to come! The present Earth to be Destroyed by Fire at the end of the Gospel Age;" "The Lord's Coming a great practical doctrine," by the Rev. Mourant Brock, M. A., Chaplain to the Bath Penitentiary; "Glorification," by the same; "The Second Advent Introductory to the World's Jubilee: a Letter to the Rev. Dr. Raffles on the subject of his Jubilee Hymn;" "The duty of Prayer and Watchfulness in the Prospect of the Lord's Coming." In these essays a full and clear view of the doctrine taught by Mr. Miller and his fellow-laborers may be found. They should find their way into every family. Price, 33½ cents.